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ROBISON, HENRY B. *Syntax of the Participle in the Apostolic Fathers*. Chicago: The University of Chicago Press, 1913. 45 pages. \$0.50 net.

This study, covering the writings of the Apostolic Fathers that appear in the *editio minor* of Gebhart-Harnack-Zahn, gives a complete classification of the participles modeled on the categories of Burton's *Syntax of the Moods and Tenses of the New Testament*. More exact comparison with New Testament usage was made possible by the use of data obtained from unpublished investigations of Professor H. F. Allen. In general the Apostolic Fathers follow closely the New Testament usage. The most striking divergence is in the increased use of the perfect participle in the Apostolic Fathers, who have 16 per cent of perfects and 25 per cent of aorists compared with 9 per cent of perfects and 35 per cent of aorists in the New Testament. Further study, however, would probably show that this large percentage of perfects is due in large measure to the repeated use of certain perfect passive participles that are used to designate the believer and the non-believer, and that the encroachment of the perfect on the field of the aorist is not so great as Robison's statistics would seem to indicate. In general it is to be observed that any adequate description of syntactical phenomena must take into account vocabulary as well as forms. Under the category of the aorist participle of coincident action Robison gives references to twenty-four instances where the principal verb is in the present tense. This apparent divergence from classical usage largely disappears when it is noted that twenty-two of these instances are repetitions of the formula *ἀποκριθεὶς λέγει* where the presence of the aorist participle is due to its use in the earlier formula *ἀποκριθεὶς εἰπε*. The future participle has practically disappeared, there being only four in a total of 3,100. The negative *οὐ* persists in twenty instances as compared with 139 instances of the use of *μή* with the participle.

FONCK, LEOPOLDO. *I miracoli del Signore nel Santo Vangelo spiegati esegeticamente e praticamente*. Volume I, "I miracoli nella natura." Roma: Pontificio Instituto Biblico, 1914. xxviii+644 pages. L. 4.50.

Dr. Fonck published at Innsbruck in 1903 the substance of his lectures of that year in the Catholic theological faculty at the University of Innsbruck. A second German edition followed in 1907, and now the Papal Biblical Institute, of which Fonck is rector, publishes an Italian translation. The volume forms part of a complete treatment of the gospels under the general title of *Christus, Lux Mundi*, part of which is as yet unwritten. The author is a Jesuit and a scholar; he knows the enormous literature of this time, ancient and modern, with remarkable completeness, citing Holtzmann, Weiss, and Pfleiderer with a freedom foreign to most Protestant scholars when referring to Catholic commentators. Yet of course San Tommaso di Aquino has spoken the final word. Miracles have a necessary place in the supernatural dispensation of grace, and given the freedom and omnipotence of God over against the weakness and dependence of man, they are antecedently credible. Nor have they ceased in the church; miraculous cures at Lourdes and other shrines, or the liquefaction of the blood of St. Januarius at Naples serve to illustrate the "serie immensa di miracoli tangibili e manifesti," which demonstrates the continuity of the divine activity.

Yet despite the foreordained conclusions, this book is one of the most useful treatises on miracles which we possess. As a collection of materials it has great value. Its bibliographies are unusually complete; its patristic citations are most serviceable;

its geographical and archaeological notes furnish a basis for sound exegesis. Where else shall we find so thorough a treatment? Here, for example, is the outline of the discussion of the turning of water to wine at Cana, the first of the nine miracles treated. First we have text, Greek with critical apparatus, and the Vulgate, followed by an Italian translation; then sections on the time of the miracle, its place, the house of the wedding, the contemporary wedding ceremonies; then a detailed explanation of the text, each passage having an entire section for its elucidation; then twelve pages on criticism and the miracle in which non-miraculous explanations are discussed and refuted, and the story's absence in the Synoptics explained. Next the value and importance of the miracle are set forth; it demonstrates Jesus' deity, as well as his kindness and humanity. Symbolically it figures the union of divine and human realized in the Eucharist. Then comes a very valuable account of the miracle as represented in Christian art, from the pictures in the catacombs down. Finally, the practical use of the miracle, in the liturgy, in doctrine, and in preaching, is set forth with a wealth of illustrative and bibliographical citation. All the other miracles are treated with the same fulness, and even those who approach them with other presuppositions and without ecclesiastical constraint will find much that is valuable and suggestive in this non-Modernist work of Jesuit scholarship.

WATKINS, C. H. *Der Kampf des Paulus um Galatien*. Tübingen: Mohr, 1913. 121 pages. M. 3.

This Heidelberg Doctor's dissertation of a London clergyman offers a very careful and detailed analysis of the Epistle to the Galatians, in an attempt to fix the exact meaning of every statement and its bearing upon the Galatian situation. Learning, painstaking thoroughness, and keenness of critical judgment unite to produce a valuable study. For many passages really valuable exegetical contributions are made. The author's own opinion does not always emerge with distinctness, perhaps because he is writing in a language manifestly not his own. And his most positive conclusions are presented modestly, without dogmatism. We may, then, be permitted to remain unconvinced that Acts, chap. 15, and Galatians, chap. 2, give in all essentials the same picture of the apostolic council, and that Paul might either inadvertently or with purpose omit any mention of the decrees without becoming open to our reproach. But the way in which Dr. Watkins argues this mistaken thesis is worth the notice of scholars.

ANER, KARL. *Aus den Briefen des Paulus nach Korinth*: (Religionsgeschichtliche Volksbücher, VI, 1.) Tübingen: Mohr, 1913. 56 pages. M. 0.40.

The sixth series of these most admirable "People's Books on Religion," planned by the lamented Dr. Schiele, is to present practical and helpful exegesis of biblical material (not necessarily of entire books) from the standpoint of devout critical scholarship. If this first issue is a fair indication of what is to follow, the venture will be a brilliant success. Nothing could be more admirable than Dr. Aner's exposition of a series of passages chosen with skill and insight from both Corinthian letters. The critical position is that of the best scholars of the day, the religious and ethical appreciation is that of an earnest Christian teacher, the style is clear and simple, yet with distinct literary grace and power. Nothing as good has been done on these great epistles in the same compass. We look with confident expectation to succeeding issues of the series.